THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

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COMMUNICATIONS.

For the Primitive Baptist.

DEAR BROTHER TEMPLE, AND ALL THE SAINTS OF GOD TO WHOM THESE LINES MAY COME:

I have concluded to write a few lines for publication, (but do not wish to crowd out more interesting matter,) though in much weakness it may be food and strength to some of those who often think, O, is there any one like me!—the lambs and sheep who desire the sincere milk of the word, that they may grow thereby. And I feel to call your attention to the 4th, 5th and 6th vs. of the 4th ch. of Paul to the Ephesians.—

"There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is above all, and through all, and in you all."

The Apostle thus addresses the saints which are at Ephesus and to the faithful in Christ Jesus; and his address to the 1st Corinthians, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours. So we see the saints are one in all ages and places, and are the subjects of the gospel addresses and promises. And the Lord said, I will walk in them and dwell in them, and I will be their God and they shall be my people.

The limits of a letter is too short to do the subject justice, and I must therefore be as brief as possible. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will to the praise and glory of his grace, wherein he hath made (not let) us accepted in the beloved, in whom we have redemption through his blood, the forgivness of sins according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself. That in the dispensation of the fullness of the time he might gather together in one all things in Christ, both which are in heaven and which are on earth; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the coun-

sel of his own will." The Apostle then prays that the God and Father of our Lord Jesus Christ would give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what is the riches of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward, who believe and hath put all things under his feet, and gave him to be head over all things, to the church, which is his body, the fullness of him that filleth all in all. Here we find the one body—Romans 12—4, 8 inclusive: "For as we have many members in one body, and all the members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Read the whole of the 12th ch. of 1st Cor.—In the 18th v. we find, "But now hath God set the members every one of them, in the body as it hath pleased him:" and God distributes to every part of the body, to the comely and uncomely parts, and those parts of the body which seem to be more feeble are necessary." To those I would say, Jesus said, My strength is made perfect in weakness. Then let us glory in our infirmities, that the power of Christ may rest upon us. Here we find our comely parts have no need; but God hath tempered the body, having given more abundant honor to that part which lacked, that there should be no scism in the body. Hence he that exhorteth by the Spirit of God does not conflict with or contradict him that preacheth doctrine. Here is the evidence, that these members are all baptized into one body; for in baptism the whole body is buried, with every member of the body in water, and nothing else can satisfy those who have the Spirit of God. Therefore we are buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, and again buried with him by baptism into death, that like as Christ, was raised up by the glory of the Father: even so we also should walk in newness of life. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. And he that is dead is free from sin, for in that he died he died unto sin once, but in that he liveth he liveth unto God. Even so, reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. For he said, Because I live ye shall live also. It was for this body that Jesus both died and revived and rose agan, that he might be both the God of the living and the dead.

"One body, and one spirit, even as ye are called in one hope of your calling." Anxious as we are to know, hope is all we can enjoy in this world. Whom he did foreknow them he also did predestinate to be conformed to the image of his son. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified, them he also glorified. God is a Spirit, and they that worship him, must worship him in spirit and in truth. Nevertheless, I tell you the truth: It is expedient for you that I go away, for if I go not away, the Comforter will not come

unto you; but if I depart I will send him unto you: and when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father and ye see me no more. Of judgment, because the prince of this world is judged. This Comforter, we understand to be the spirit of truth, which is also called the Holy Ghost, which shall guide into all truth. And the Lord said, by Ezekiel, "For I will take you from among the Heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you." Now reproof is felt: him that was dead as a stone, is now made alive. The Lord has declared, and has done it; and you being dead in your sins, and the uncircumcision of your flesh hath he quickened together with him, the dead heard the voice of the son of God, and they that hear shall live. And, said Isaiah, Thy Maker is thy husband. The Lord of hosts is his name, and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. Here is trouble and grief of soul, because I have sined.—But the poor helpless soul now begins to despair of mercy, while the spirit of the Lord sets his sins before him, until the cry is, Wo is me! for I am undone. My wicked heart has lead me on to sin till there appears to be no remedy.—Even my prayers appear to be sinful. God is holy, and I am defiled throughout. Condemned by the righteous law of God. Helpless, lost, ruined, and undone. O, Jesus! if thou canst have mercy—Lord Jesus, save! But, Oh! in this deep distress, when all my righteuosness has failed, Jesus, the glorious Redeemer, appears to view on the cross—grief and sorrow flee away, and joy and thanksgiving fill the heart and soul. O, praise the Lord, O my soul! and all the powers that are in me, praise his holy name! The Lord hath done great things for me, wherewith I am glad. The Lord raiseth up them that are bowed down; yea, he hath raised us up together, and made us set together in heavenly places in Christ Jesus, drawn by chords of love. Behold, how pleasant for those members of this one body, by this one spirit, to sit and talk, or tell, or hear this one hope of this one calling, and of this one Lord, (a Lord is a ruler or governor,) who hath abolished death and brought life and immortality to light through the Gospel, which is the power of God unto salvation to every one that believeth. The whole body is alive, and, as lively stones, are built up a spiritual house, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Oh! to reflect upon the wisdom, riches, power and love of God! God was in Christ reconciling the world to himself. The Lord Jesus, though he was rich, for your sakes he became poor, that we, through his poverty, might be made rich. Oh! the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Wherein God willing more abundantly to show unto the heirs of promise the immutability of

his counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, confirmed it by an oath, that we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast. Here is Christ in you the hope of glory. I in the Father and the Father in me: I in you and you in me. I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me: That of all he hath given me I should lose nothing. Father, I will, that those whom thou hast given me be with me, that they may behold my glory, which I had with thee before the world was, that they may be one as we are. Ye are heirs of God and joint-heirs with Christ; if so be, ye suffer with him, that we also be glorified together. All the riches of the upper world belong to every member of this one body; and every member of this body will stand around the celestial throne, and, with uninterrupted joy, sing, Worthy is the Lamb that was slain, to receive riches, and honor, and power, and glory; for he hath redeemed us to God by his blood, and hath made us unto our God, both kings and priests, and we shall reign with him for ever."

GEORGE BRANSON.

Howard Co., Inda., }
July 15th, 1857. }

For the Primitive Baptist.

BROTHER TEMPLE—*If one so unworthy may call you so:*

I am at times so much comforted by the communications of the dear children of our Heavenly Father, that I wish to respond and cast in my mite with them; but I feel so unworthy, inferior and incompetent, that it is with much fear and trembling that I write, for others can answer my mind much better than I can express it. When reading the Primitive, I can sometimes say with the spouse, He brought me to the banquetting house, and his banner over me was love, his fruit is sweet to my taste. All the Lord's children are taught of him, and great is their peace under his smiles; but they often have to say,

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?"

I have been impressed upon for some time to tell you what a poor sinful worm of the dust I am, and of my doubts and fears in regard to my adoption into the family of God, and of the ups and downs I experience from time to time in passing through this world of sin and sorrow. That I who profess to be one of the redeemed of the Lord, one who should live to the honor and glory of his holy name, who has loved me and given himself for me when I was dead in trespasses and in sins, and who has as I hope and trust, taken me up out of the horrible pit and mirey clay and established my goings and put a new song in my mouth, even praise unto God, who has done such great things for me, that I should deny him as my Lord and Master by disobeying his precepts and his examples daily in my walk and conversation, by still living so little like a child of God, fills me with grief and sorrow. I find so much within me that is cleaving to the earth and its allurements which are all vanity and vexation of spirit, that I sometimes think that (although with my lips I profess to love him,) my heart is far from him. But I know he is the searcher of hearts, and he knows all of our thoughts

before they are formed in our minds, and I rejoice that it is so, and that such a God rules and reigns over all things in heaven and earth. When he speaks the word it stands fast, and when he commands it is done. He is of one mind and none can turn him. I rejoice that I am in his hands, for if I were to be judged by man according to the manifestation of fruits unto holiness, my condemnation would be sure; for my own heart condemns me daily, and I feel myself to be a poor sinful and unholy being, and God is so pure and holy, if I were one of his dear children, would I not be more like him? I have to cry, O wretched man that I am —who shall deliver me from the body of this death? Unclean and full of depravity I find my nature, and I know by painful experience that in my flesh dwells no good thing. To will is present with me, but how to perform that which is good I find not.

When I first united with the church I thought as I grew older I would grow in grace and in the knowledge of the Lord and not be troubled with doubts and fears, for I then felt very small; but I find if I have grown at all it has been smaller and smaller—I certainly have in my own estimation, and if I am one of God's children I am the least of them all. Sometimes I feel that if it were possible I would give up my little hope and go and tell my brethren and sisters that I am afraid I am deceived and that I have deceived them; but when I meet with them my soul is so drawn out in love to them and to the doctrine they profess and maintain that I cannot leave them as long as they can fellowship one so unworthy. I firmly believe there is no other way or name given under heaven or among men whereby we must be saved, only in and through Jesus Christ and him crucified. Then the question arises, To whom shall I go, for thou hast the words of eternal life? Since, I trust, I received my little hope, I have never been able or willing to give it up entirely; but I often fear that it is like the hope of the hypocrit—without foundation, and that it will be swept away in the trying hour. Nevertheless the foundation of God stands sure, having this seal, The Lord knoweth them that are his: and none is able to pluck them out of his hand.

We are a small band of brethren and sisters in this part of the Lord's vineyard, who trust alone in the blood and rightoousness of the Son of God. We have no confidence in the flesh, and if we are ever saved it is through him who died on Calvary. "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast." And we are surrounded by tall professors on every side who cry, Lo! here, and Lo! there; but Christ admonishes us to "believe them not, for they are false prophets who cry, "Peace, when there is no peace." We who profess to be saved by the Lord, have the greatest reason to render thanks-giving and praise to our Heavenly Father for the great love wherewith he hath loved us, even when we were dead in sins, and that whilst we were sinners Christ died for the ungodly. We have not been left to run after false prophets who prophesy lies; for I trust we have been kept by the power of God, and that we are endeavoring to follow in the foot-steps of our Lord as he has given us the examples; and although our number is small, if God be for us, who can be against us?

ABIDE WITH US.

Tarry with us, O my Saviour!
For the day is passing by—
See the shades of evening gather,
And the night is drawing nigh!
Tarry with me, tarry with me,
Pass me not unheeded by!

Many friends were gathered 'round me,
In the bright days of the past;
But the grave has closed above them,
And I linger here the last!
I am lonely, tarry with me,
Till the dreary night is past!

Dull my ear to earthly music,—
Speak thou, Lord, in words of cheer,
Feeble are my tottering foot-steps,
Sinks my heart with sudden fear!
Cast thine arms, dear Saviour round me—
Let me feel thy presence near!

I believe we have the gospel preached to us in its purity in the Spirit and not in the letter, by our beloved Pastor, Elder Jesse Baker and our much-esteemed Hilliard Taylor.—May they be preserved to old age to declare the truth as it is in Jesus in the midst of a perverse and crooked generation; and as his outward man decayeth may his inward man be renewed day by day, and may we all let our light shine as a city set on a hill, which cannot be hid; and may we walk worthy of the vocation wherewith we are called, and stand fast in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage; is the sincere prayer of your unworthy brother,

JOHN WHITEHEAD.

Edgecombe Co., N. C., July 4th, 1857.

A good conscience is the best law.

The following communication, from its date, appears to have been misplaced, by some means. But as we consider it yet holds good, we commit it to the columns of the Primitive, hoping frind Wilder will excuse us:

Wilmington, N. C., Dec. 29th, 1856.

DEAR FRIEND TEMPLE:

Enclosed you will find one dollar, which you can place to my account.

The Primitive Baptist has duly come to hand this year. I have received every number up to the present, and it hath brought me much savory meat, such as I hope I do love. Although it is said by some that the Primitive doctrine is dangerous, &c., yet I contend that it is the only doctrine that is safe and sound, or that is even consistent with sound reason. For while the Primitive Baptists contend that the tree must be holy or the fruit cannot be holy, others contend that a corrupt tree can bring forth good fruit.

While the Primitive Baptists admonish the living to work, others admonish the dead to work to get life.

While the Primitive Baptists say, "work out your own salvation," others say, "work out your *soul's* salvation."

The Primitive Baptists profess to be led by the Spirit of God, others attempt to lead the Spirit, and are bold to say, they can drive the Spirit away from them.

While the Primitive Baptist preachers profess to be called of God, as was Aaron, others wait to be called of men.

While the Primitive Baptists profess to be taught by the Revelation of Jesus Christ, others apply to the college to be taught of men.

While the Primitive Baptists feel,—Wo is me if I preach not the Gospel, others say, we cannot preach without pay.

While the Primitive Baptists are determined to know nothing among their brethren save Jesus Christ and him crucified, others first have to know how much they are going to get for their services.

While the Primitive Baptists labor with their own hands that they may make the Gospel of Christ without charge, others make *their* gospel an article of merchandise, and thus go and teach for hire and divine for money.—And God hath said, "I have not sent them, and they shall not profit the people."

While the Primitive Baptists only try to serve the true and living God; others are trying to serve both God and Mammon.

While the Primitive Baptists profess to be a separate people, others are subject to ordinances, and are yoked together with unbelievers in men-made institutions that appear popular; and are bold to say, These institutions are good to ameliorise, and will assist in Evangelizing the world at large.

Wonderful efforts, we are told,
Are made in trying to save poor souls,
Tho filthy lucre their service controle,
And gold is the spring that moves the whole.
There is a text somewhat uncommon—
"Ye cannot serve God and Mammon,"
A text from which we scarcely hear
A sermon preach'd once a year.
The reason is simply this,
To plead for cash it comes amiss.
Unheededly they go and join
Every ism they can find,
And labor hard to try to prove
Those isms are the efforts of love;
And yet the poor can have no share,
Without they have some money to spare.
I am sorry even to think or say,
That thousands of men are led astray—
Thus gulled and made to believe
They must pay before they can receive.
It seems most strange, yet we know
That thousands have been deceived so.
From childhood up they have been taught,
And yet they'll say we don't believe,
That money can one soul retrieve;
Tho' without money the means must fail,
So Christ alone cannot prevail.
Tho' God's decrees will firmly stand,
Wisdom hath devised the plan,
That without money and without price,
The poor and needy may come to Christ.

ABRAM WILDER.

Pittsylvania Co., Va., June 12, 1857.

My Dear Brother:

Many are the afflictions of the righteous, but the Lord will deliver them out of them all. Such is the vast corruption of Adam's family, that it takes a deal of Divine workmanship to prepare any of them for heaven and glory. If the necessary workmanship therefore could or would be dispensed with, then the great and all-prevailing avenue would have never been opened; and those peculiar and necessary Divine dealings, whether by absolute decree or intervening providential dealings, eminate from the same fountain of Sovereign love, as did the great and all-prevailing avenue, through which the great river flows, and if we would have the one we must have the other; and although the latter is occasionally grieveous, yet it yields the peaceable fruits of righteousness to them that are exercised thereby. If we would have the faith of Abraham we must have his trials too. I conclude by subscribing myself your unworthy, though devoted brother, in gospel bonds.

ARTHUR W. EANES.

PRIMITIVE BAPTIST.

Eagle-Rock, N. C., Aug. 8, 1857.

BROTHER E. W. AIRS, of N. C., requests our views on Job 19th ch. 25th, 26th vs., which read as follows:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God."

Job, we consider, was a lively figure of the Church of God in her militant state, surrounded with her many difficulties, inwardly and outwardly, flowing from their various sources, producing their various difficulties frought with sorrows, and tribulations of the severest kind as well as those of less magnitude, all for the trials of her faith in God. And as Job had comforters and teachers of a strange kind, professing to be friends and yet enemies, so has the church of the Living God ever had these kind of teachers and friends to encounter with, as that of a man's worst foes being those of his own house. These comforters kindleth their wrath against the Church of God because they do not confide in their teaching, and the comfort they offer is from a wrong basis or source, different from that of the teachings of the Spirit, and because she objects to it, their wrath is kindled against her as though she was their enemy. See 11th v. Hence they endeavor to array their neighbors and friends against her, as well as mankind generally are as troops, saying many unrighteous things of her, and causing others to believe them. See 12, 13 vs. But they do not stop at that, these false teachers and comforters make inroads into her individual families and kinfolks and familiar friends, and set them at variance so that they forget her, and they treat her (the church) as strangers and enemies. 14th v. Brother Airs, do you know, or have you seen anything like this in your day? Have your neighbors, since they professed religion under these false teachers, treated you with much coolness and shunned your company, and cast you out as wicked? If you have not we have. But it comes nearer home,—"They that dwell in your house are often disaffected toward you by these false teachers and comforters, yea, maidens and servants count you as strangers and aliens. "My breath is strange to my wife, though I entreat for the children's sake of my own body." O! our God! what awful sensations are produced in many families on the account of the influence of such as Job's miserable comforters, when it takes in the families of God's dear children, producing coolness and indifference towards the husband or wife—no tongue of clay can properly tell! In addition to this is, when the children of the servants of God are overcome by false teachers, dragged as it were, into a position to denounce their father and mother, as the case may be; as heretics, strangers and aliens. Children—young children—charging their parents as being wrong! What awful feeling must it produce in the heart of a Godly father and mother to see their children torn from their affectionate bosom to be offered up in sacrifice to modern idolatry, such as is now prevalent amongst us. Many parental tears have been shed on the account of such teachers overcoming their children to be dupes and servants to a lazy, bigoted set of teachers. Then in addition to this, is our old fleshly nature warring against the soul, bringing it into captivity. With the combination of outward and inner foes the

church is often well nigh swallowed up in the waves of despair, saying, My bones cleave to my skin, and to my flesh, and I am escaped with the skin of my teeth. But nevertheless, God who is ever nigh, and a very present help in every time of need, will strengthen and help them, and deliver them by his precious promises in good time, and raise their heads above the surging waves of troubles, and tribulations, and sorrows, saying, "Unto you that are troubled, rest with us." Yea, rest in his promises, that although your pathway lieth through deep waters they shall not overflow thee, or through the fire, it shall not hurt thee. I will never leave thee nor forsake thee. He that liveth and believeth in me shall never die. Cast not away thy confidence which hath great recompence of reward." Thus strengthened the children of God are so confirmed as to cry out like Job and say,—"For I know that my redeemer liveth." This is enough to confirm the heaven-born soul of the truth thus, One Lord, one Faith, one Baptism.

If Job could say, "I know that my redeemer liveth," whereas he, Christ, had not come in the flesh, and had not actually redeemed him by a life of obedience, death and resurrection, yet it was so clearly revealed the certainty of his coming and ransoming his people from the law of sin and death, that he said, "For I know that my redeemer liveth." He then by faith looked forward to the coming of his redeemer. We look back to our redeemer, that he has come and redeemed us from all iniquity, was dead and is alive again, and say in accordance with evidence, that "we know that our redeemer liveth." Job knew by the impulse of the Holy Spirit, that he would "stand at the latter day upon the earth." We, by the same faith, believe he has in the latter days stood upon the earth. Thus is Christ rightly spoken of as the chief corner stone upon which the building meets together. Job's faith and all the old Testament saints were just as saving—believing in the future to bring it present, as ours are believing in the past to bring justification by faith in the present. So that it is one Lord, one Faith, and one Baptism.

But Job does not stop at knowing that his redeemer liveth, but goes on to say, "And that after my skin worms destroy this body, yet in my flesh shall I see God. Here we view that Job had his eye upon the doctrine of the resurrection, That as Christ was raised from the dead, so we shall be also raised with our head from the dead. Notwithstanding our skin worms destroy this body, yet in our flesh shall we see God, and so shall we at the very time when Jesus shall come the second time without sin unto salvation. Says Job, "Yet in my flesh shall I see God." He saw God in the spirit in his day, 'yet in my flesh shall I see God! In the morning of the resurrection Job will have a glorious body of flesh, a spiritual body that shall be like the body of Jesús—clear of blood: and so shall we with Job see God in the flesh made spiritual,—"Whom I shall see for myself, and mine eyes shall behold; tho' my reins be consumed within me." Yes, every one of the children of God will see him for themselves. And behold, yea, behold the glorious God man (Christ) in all his majestic and resplendent glory. Behold the Lamb of God that redeemed us from death, from all iniquity—behold that head that was crowned with a crown of thornes. At the glorious appearing of our great God, like the sun, ten thousand millions of eyes may behold it at once, and each say the sight is mine. So in like

manner all the saints of the Most High God can see him for themselves at once, and each say the sight is mine; I see him for myself and not another.

"Though my reins be consumed within me." Though our hearts be overpowered and ravished at the sight and chanting forth the praise of God and the Lamb, crying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Each one articulating the same words, and at the same time by reason of the same glorious sight, the same glorious joy, the same glorious interest in that treasure that fadeth not away. O! brother Airs, brethren and sisters, shall we be there to see for ourselves, and behold with inexpressible joy and join that glittering army of the skies, clothed with the righteous robe of Jesus Christ! Brother Airs, we feel like we want to be with that Heavenly throng, and live with Christ and them for ever. Pray for us, that God for Christ's sake may grant that we may be admitted into the wedding guest, having on the wedding garment. We know that if it is ever the case, it must be by sovereign grace a o e.

☞ We regret and ask forgiveness for the occurrence of an oversighted mistake which we made in printing the Minutes of the Contentnea Association, respecting the time of holding her next Anniversary. We now make the necessary correction,—"The Contentnea Baptist Association will be held with the Church at Blount's Creek, Craven County, N. C., commencing on Friday before the 4th Sunday in October, 1857: Elder Jesse Baker to preach the Introductory and Elder Shadrach Pate his alternate." The attendance of the brethren, both laity and ministering, of other Associations would be highly appreciated.

OBITUARIES.

For the Primitive Baptist

BROTHER TEMPLE:

It has become our painful duty to inform you and the brethren and sisters of the Primitive faith, of the death of Elder Ichabod Moore, who departed this life at his residence in Pitt County, N. C., on the 1st day of May, 1857.—Aged 64 years and 20 days.

Elder Ichabod Moore was the son of William and Millasent Moore, (who were members of the Baptist Church 40 years anterior to their death,) and he was born the 10th of April, 1793, in a natural state, as the rest of the family of man are, and was nursed and brought up by his parents in the nurture and admonition of the Lord. Yet he was a stranger to grace, and bore a ruddy and beautiful countenance, and was quite robust in his youth, yet he never indulged as some do, against the natural law; and I have heard them say that knew him in his boyhood, that they never knew him to make use of any profane or vulgar language—such as cursing and swearing; and was of a quick and comprehensive mind, and when at school was not excelled by any of his school-mates, and was very fond of reading the Scriptures, from which he gained much information, and was always ready to contend with any person of a different sentiment from himself, though he was like other boys, rather wild and jokatively inclined. And we have heard him say, that when he was in his 18th year that it pleased God, who had a work to perform thro' him, to show him that he was a poor, lost sinner, and that all the scripture he attained from reading would not save him without faith, and that he was destitute of, and out of the deepest abiss of trouble, he mournfully cries to

his God for mercy ; but God, who had a work to perform through him, shewed him by faith that Jesus died for his sins and rose again for his justification. Then he could sing,

My sins are gone, and I am free,
My Saviour lived, died, rose and ascended for me.

Yet he did not very soon comply with the ordinance of baptism, and while out of his duty, the war of 1812 came on, and he was drafted and served as a six months' tower in defence of his country, I think, at Beaton Island; and then returned home, and it did appear while there he had almost forgotten what his Lord had done for him. Some time after this, his father and mother both died, and he was married to Elizabeth Jones, daughter of James and Martha Jones, of Greene County, N. C., by whom he has eight children living —five sons and three daughters. But God, whose reward is with him and whose works are before him, began to shew him what he should suffer for his name's sake. And then new troubles came on and he made many excuses and raised many objections, but instead of getting better he grew worse and worse, and was made willing to comply with the duty of his Lord and Master, and came forward and offered to the church at the Meadow M. H., Greene County, N. C., and was received by the church, Saturday before the 4th Lord's day in June, 1821—Elder Lewis Cordle, Moderator—and was baptized by Elder Thomas Dupree on the following Sabbath day. He grew in grace and in the knowledge of Christ, and some time after his baptism, he believed he had a call to the ministry of the word, and commenced speaking in public and progressed very fast, and had a great gift in the types and shadows of the Old Testament and in the Apostolic doctrine. On the 4th Lord's day in June, 1826, he was called to the ordination by the unanimous consent of the church—by the laying on of the hands of Elders Benjamin Bynum and Samuel Moore ; and in 1832, he was dismissed with a number of other brethren and sisters and constituted a church at White Oak M. H., then in Edgecombe County, and by the unanimous consent of that church, he was chosen her Pastor, where his membership remained until the day of his death. He was Pastor of three other churches, to-wit, Toisnot, Black Creek, and Tyson's —all of which, with a wife and children, and neighbors and servants, have reason to mourn their loss. But we mourn not as them that have no hope ; for we believe, although it is our loss, it is his eternal gain.

The deceased was a kind husband and father, and an obliging neighbor.—Managing his household well, both temporal and spiritual, and was one of our ablest preachers, seldom though ever going far from home ; but was true to his churches, never missing his stated times of preaching unless providentially hindered. He stood firm in the Apostolic doctrine and strongly contended against the money system and all the schemes of the day that were gotten up by the inventions of men, by the influence of the Devil. And the writer has frequently heard him say that he never received but three dollars in the way of preaching in his life, and that he put in for the repairs of the Meadow M. H. During his long illness he seemed to bear it with patience and christian fortitude, and would not call in any medical assistance, but said that all he wanted was to be reconciled to his Master's Will. About the last time he was at his church, he said that his time was short and that those young

brethren would have the enemy to fight, that they were afraid of him, but as soon as he was gone they would pitch at them.

In all his afflictions, he seemed to have a great concern for the welfare of his churches and for the prosperity of Zion. He often remarked that he had been faithful to his churches, that he had performed his duty to them in faithfulness, and that he had fought a good fight. I have finished my course: I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing. He frequently remarked that as long as he had been afflicted that it seemed strange that his mind had remained so permanent and strong, being ready to converse at any time with his brethren and sisters on the scriptures, and to give them his views when they went to see him, and was glad at all times to see them come in to see him; for when they went it seemed to strengthen him up, until he grew so weak that he could not converse with them—but remained in his right mind and knew them to the last. A few mornings before his death, while being raised up in his bed, he made an as able prayer for himself and for the welfare of his family and for the cause of Zion, as they ever heard him make. And the day before his death they raised him up in his bed and he exclaimed in the language of the Poet,

"Jesus can make a dying bed
Feel soft as dawny pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

He has set an example for all his children and dear followers. O! what a glorious thing it is to be faithful unto death! for Jesus says, "Be thou faithful unto death, and I will give thee A CROWN OF LIFE!" there the wicked cease from troubling, and there the weary be at rest. W. O.

COMPOSED ON THE DEATH OF ELDER ICHABOD MOORE.

Your God has call'd your shepherd home,
You will see his face no more
Till you behold him 'round the throne
With all the ransomed throng.

Your God has call'd your shepherd home,
You will hear his voice no more,
Until you lay this body down,
And go where he has gone.

O Lord! look down upon the flock
Through him so often fed
With living food drawn from Thy word,
With water and with bread.

O Jesus! wipe the falling tear—
We hope to meet again
Where those who meet shall part no more,
And those long parted meet.

In mercy, Lord, his children bless—
A father to them be,
And give them grace for all their days,
And wash their sins away.

May they in youth obey the truth,
Take shelter in Thy Son,
That when they lay this body down,
Go where their father 's gone.

In spotless robes may they appear,
Like blood-washed saints to sing,
Worthy the Lamb that once was slain,
And make us priest and king.

DEAR BROTHER TEMPLE:

I now seat myself to write you a few lines under feelings of a very solemn nature—having just received the intelligence of the death of our very much esteemed brother and friend, ELDER GEORGE T. COGGIN, who departed this life on the 16th of July,—quite

sudden, though he had been in a bad state of health for more than two years. I looked on brother Coggin as an able minister of the New Testament, and in my view, he stood second to no man as a christian, as a man of integrity, as a gentleman and friend. This being the exalted opinion we entertained of brother Coggin, how great the loss of such a friend! and it may be truly said of him, that a great man has fallen in Israel. But we will not sorrow after him as those who have no hope, believing that our loss is his eternal gain, and that the Judge of all the earth will do right,—that He has taken him from the evils to come, yea, from all the anxieties, perplexities and destracting cares of this life, home to Himself to enjoy His peaceful presence, and forever sing Triumphant Grace and Redeeming Love. Thus we feel to say, O! Lord, give us a perfect resignation to Thy divine will in all things, and cause Thy blessings to richly abound to the bereaved widow and her five children, who are left, with many friends to mourn their loss. And O Lord, may it please Thee to make this loss the sanctified means in Thine own hands in bringing this lovely family of the deceased to the knowledge of the truth, that when they are done with the turmoils of this life they may meet their husband, father and Master in the kingdom of Eternal Repose, where sickness and sorrow, pain and death, are felt and feared no more. Amen.

And I am not willing to close this short epistle without giving notice of the death of one of our worthy brethren of the laity—brother Yarborough—John Yarborough, of Person County, N. C., who died sudden. He lay down at night well as common, and was found a corpse next morning. The writer of this was acquainted with him, and has the utmost confidence in his christianity. He had been a worthy member and deacon of the church for many years. His life as a christian was harmless and blameless,—he was truly a pattern to believers. The church and community sustain a great loss in the death of these two good men—brethren Coggin and Yarborough. They were well acquainted and loved and esteemed each other. May the Lord supply the loss to the church occasioned by their death, is our humble prayer for Christ's sake.

S. N. L.

Durham's Station, N. C.,
July 18th, 1857.

For the Primitive Baptist.

A Short Sketch of the Life of Redmon Williams.

He was born April 28th, in the year of our Lord, 1810, and was brought up under Baptist parents. He was hired out until he became able to shift for himself. His father is living yet, and fills his seat as often as he can, laboring under much pain; but his mother has departed from this world.

When he was about 22 years of age, he married Miss Martha Griffin, who was about 20 years of age, and lived together until 1850. His wife professed to have a hope in Christ, and went forward to the church Saturday before the 4th Lord's day in September and was gladly received, but for the lack of a pastor was not baptized until the third Sunday in October following. He then at that time seldom ever went to the meeting-house, and at that time when his wife wanted to go to meeting he was against it. But soon he became restless about his sins, and I often heard him telling his great distress, and his trials and troubles when he thought no person was hearing them, and seemed to lament and cry on the account of his sinful state; and at length they were

no more cross, but could come together as two newly married, combined in love. On Friday before the third Sunday in August, 1852, he came forward to the same said church, which is called Union, and told what the Lord had done for him, and was gladly received, and on Sunday following was baptized by Elder Jesse Baker. He and his companion lived quite a peaceable life until his death He was taken sick and confined to his bed on Tuesday the 10th of March, 1857, and his disease proved to be the Erysipelas, which proved mortification. He was confined to his bed only seven days; and on Sunday, it being the third Sunday in March, in the morning, he called all his family to the bed where he lay, and began to tell them how they must try to get along, and began to bid them farewell, and when he got hold of his smallest child's hand, he said, he hated to leave that poor little hand. His family seemed to grieve after him, and he said, "not to grieve after me, for I am going to a better world than this," and went on to tell where the Lord found him, and how he led him. He said that Jesus was the way and that there was no help in none other name. Then he went on to tell his experience, and seemed to be very easy while he was telling it, and when he had got through he turned over towards us and asked us if it was acceptable. And we seemed to be very full with tears, so none of us spoke to him. Then he turned his back to us and spoke to himself and said, he did not know but what he was out of his mind; and I would have been glad some one would have answered him. And then seemed to be very full of pain until just before the breath left him. He seemed to die so easy that we hardly could tell when the breath left him, and seemed to have a tolerable good mind unto the last. On that night about 8 or 9 o'clock, he left his wife and ten children to mourn their loss, and also his brethren and sisters. He was one that had but little to say about church-matters, but it was seldom we saw his seat vacant at Union M. H., and other meetings of the same faith and order, where they were convenient to him. Dear brother, I hope to meet my father when I depart this life, and not him only, but all who love Jesus' appearing.

May the Lord contend with them that contendeth with thee; may he be with you and enable you by his power to publish the little messenger.

Brother Temple, our bodies must soon decay and come down to their mother dust, and may the Lord grant we may meet where all strife will be done away, where the wicked shall cease to trouble us and the weary be at rest—where christians part no more, but join that heavenly throng that have long gone before us to praise Father, Son, and ever blest Spirit in that world which never shall end. Amen.

W. B. WILLIAMS.

Edgecombe Co., N. C.,
July 13th, 1857.

CONSOLATION.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the dying sinner's Friend.

Truly blessed is this station,
Low before his cross to lie;
While I see divine compassion
Beaming in his gracious eye.

Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still, in faith abiding,
Life deriving from his death.

May I still enjoy this feeling,
Still to my Redeemer go;
Prove his words each day more healing,
And himself more truly know.

APPOINTMENTS.

ELDER WILLIAM WHITAKER expects to preach at the following places:

Tuesday,	Aug.	25th,	Flat Swamp,
Wednesday,	"	26th,	Coneto,
Thursday,	"	27th,	Sparta,
Friday,	"	28th,	Town Creek,
Saturday,	"	29th,	Pleasant Hill,
Sunday,	"	30th,	Union,
Monday,	"	31st,	New Hope,
Tuesday,	Sept.	1st,	Wilson,
Wednesday,	"	2nd,	rest,
Thursday,	"	3rd,	White-Oak,
Friday,	"	4th,	Orter's Creek,
Saturday,	"	5th,	Meadow,
Sunday,	"	6th,	Tysons,

ELDER MOORE STEPHENSON expects to preach at Beaulah, Saturday the 12th of Sept., Sunday 13th, Contentnea; Monday 14th, Wilson; Tuesday 15th, New-Hope; Wednesday 16th, Union; Thursday 17th, Pleasant Hill; Friday 18th, Old Town Creek; Saturday and Sunday, 19th and 20th, Orter's Creek; Monday 21st, Meadow; Tuesday 22d, White Oak; Wednesday 23rd, Lower Black Creek; Thursday 24th, Upper Black Creek.

Also, on Thursday 20th of August, Big-Meadows, Chatham Co.; Friday 21st, Sandy Creek; 22nd, 23rd, and 24th, Abbott's Creek Union Association.

Receipts.

N. C.	Elizabeth Bell for 57,	$1 00
"	Ransom Ryals for 56-7, and for Miss Kity Ann Ryals to Aug. 58,	3 00
"	A. B. Swindell for Jeptha Rose, Esq'r., to Aug. 58,	1 00
"	Nicholas J. Braswell to Feb. 58,	50
Miss.	A. W. Herring for 57,	1 00
"	Jesse Westmoreland to Oct. 57,	1 00
Tenn.	John H. Wray for Thomas Horn for 57,	1 00
"	Peyton Wells to Aug. 58,	1 00
Ga.	J. A. Mims for 57,	1 00
Ala.	Wm. Moore for 55-6-7,	3 00
Mo.	C. M. Colyer for James Brammer for 55, and M. H. Abbott and Thomas Bradley for 56-7,	5 00
Tex.	Isaac F. Wood for 58,	1 00
"	Elijah Allen for 58, and and Jere. Day to Sept. '60,	5 00
La.	C. D. G. Williams to 58,	1 00

☞ Brother R. Ryals, of N. C., will see that he is straight. Also, Brethren E. Allen and Jere. Day, of Texas, will be informed that their former remittances came to hand—all right.

☞ Brother Wm. P. Linkous, of Va., is hereby informed that we cannot instruct him where he can procure Elder James Osborne's Works.—Perhaps some brother can do so.

PRIMITIVE HYMNS.

PRICES REDUCED—BY THE QUANTITY

I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with their orders for the books.

Any person wishing to obtain a single book or any number of them, will write me a letter and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail at my own risk.

Also, I will keep in the hands of Agents, supplies of my Hymn Books, and will appoint other Agents, where it may be necessary to do so.

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" " Six Books for - -	4 00
Morocco, Plain Edge, Single Book, -	1 00
" " " Six Books for	5 00
Extra Gilt Edge, Single Book, - -	1 25
" " " Six Books for - -	6 50

Any person, family, church, or company, sending for 'six books' will gain one; and in sending for a 'dozen,' will gain two—all free of postage.

Address letters to Benjamin Lloyd Greenville, Butler County, Alabama.

BENJAMIN LLOYD.

April 22, 1857

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Ohio.—John B. Moses, Samuel Williams.

Keneucky.—Washington Watts, M. C. Hughes Isaac Horn, Tandy James, Skelton Rentfro, L Lancaster.

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Texas.—W. P. Mauldin, John H. Cox, K. B Stallings, E Wm. Smith, Elder M. T. Caperton

Penn.—Joseph Hughs. Mark Prewett,

TERMS.

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Job Printing

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☞ Charges will be moderate, and the work warranted to be good.

BURWELL TEMPLE